

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.*

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## SELF-HELP.

BY ELDER E. L. SLOAN.

About eighteen centuries ago, a few obscure individuals commenced a work, the object of which was avowedly to change, modify, and purify or overturn all existing religious, moral, and social institutions by the introduction of the principles of truth as revealed from the heavens.

Humanly speaking, the undertaking was an impossibility. They were poor, illiterate, unconnected with the powerful among the children of men, and possessing scarcely any of the advantages usually associated with great undertakings. Yet they accomplished their own part of the great mission assigned to man, and laid the foundation of a faith which changed the face of the world, and which even in its corrupted forms still bears testimony to their labours and success.

A little over thirty years ago, a few individuals, inspired of Heaven and led by the voice of prophecy, commenced to lay the foundation of a great power—a universal empire, which should eventually bear rule over all the tribes of the earth, and in its progress to perfection gather within its bounds all that is great, noble, pure, and Godlike,—regenerating, saving, and exalting mankind. Like their predecessors of a prior dispensation, they did not possess the adjuncts

of wealth, learning, or powerful associations among men; yet they toiled and laboured in faith and hope, while their pretensions were treated with contemptuous scorn, their views looked upon as fanatical and visionary, and their hopes and aspirations scouted as the mad extravagancies of fevered and ultra-enthusiastic imaginations. Still they prospered, grew in power and importance, swelled their numbers by thousands, built cities and vacated them, under the pressure of bigoted persecution, acquired wealth by hard industry, and left it for the spoiler and mobocrat who had robbed them of it to squander, founded a Territory, the nucleus of a State and nation, and bid fair, according to even ordinary observation, at no distant day, to realize their highest and brightest anticipations.

The world is puzzled how to account for the success which has attended "Mormonism," as they call it. With the views and opinions entertained concerning us as a people, our success, unity, and increasing power are an enigma unsolvable by the wise heads among the children of this world. The success which attended the establishment of the Gospel centuries ago, they can easily account for by admitting that God laboured mightily with its propa-

gandists, and miraculously over-ruled circumstances in their favour. But as they cannot bring themselves to admit that God particularly favours the Latter-day Saints, the enigma remains unsolved, and it appears yearly to become more difficult of solution.

That the Lord blesses his people, we continually testify: that he aids and assists them in their most trying hours and greatest emergencies, the whole history of the Latter-Day Church bears record to; but those blessings and this aid and assistance are rendered and received conditionally, the conditions being as applicable to one individual as they are to the Church.

If the Saints of a former dispensation had not lived so as to enjoy the blessings of heaven, they would not have received them, for in nothing else did they differ from the rest of mankind; but their holiness of thought, purity of action, humble obedience, simple earnestness, mighty faith, and self-sacrificing zeal rendered them fit recipients of the power of God delegated to man, that his salvation might be consummated. When the Son of God commanded the early Apostles to go forth and preach the Gospel to every creature, they did not start back affrighted at the vastness of their field of labour, and plead their own poverty and incapability; but, cherishing the words of comfort which Jesus spake unto them, that while they taught the things he had commanded them to teach he would be with them always, even unto the end of the world, they went forth on their mission, and, amid persecutions of stonings, bonds, imprisonments, scourgings, and death itself in a hundred horrid forms, nobly performed the work assigned them.

The same remarks hold good with reference to the Saints of the latter days. The great secret of success in the last, as in all former dispensations, has been living before God so as to enjoy his power and blessings, and having these blessings round about them continually, and that power to lead, aid, and direct them. To quote an old adage, God helps them because they help themselves, in obedience to his voice and will.

If they had waited till every inch of their way had been mapped out before them, and until they could have seen

clear to the end of every undertaking they were called to engage in, they would never have progressed a step in the path to exaltation; but labouring with a trusting faith, they had confidence that the same God would smile upon the consummation of their labours, whose approving voice cheered them on in their commencement; and with this confidence they cleared away the difficulties which beset their path, and astonished the thinking portion of mankind by their success and progress under the most unfavourable circumstances.

Faith begets knowledge, because faith leads to action; action gives experience, and experience is knowledge: hence, to know what we can accomplish, we must have an acquaintance, not alone with what has been accomplished by others, but with the power of faith in ourselves, which worketh wonders, and maketh the feeble and weak mighty before God for the accomplishment of his designs. This knowledge we cannot obtain only as that faith leads to action, and proves its power in our lives and labours. There is not a principle connected with the great work of the last day but calls for an exemplification of this faith before the promised blessing can be realized; and just in proportion as we seek to obtain that gift from God, and exercise it, so shall we be blessed. In all this, it will be observed, self-help occupies a prominent position. Every gift, every blessing we receive, through faith, reaches us in proportion to the amount of faith carried into action by ourselves; and as we help ourselves under trying circumstances, in difficulties and distress, we prove our possession of the faith we lay claim to, and call down the blessings and favour of Heaven upon us.

Every day furnishes us with examples which testify to the truth of this, and we do not require to go to the antipodes for proof of what can be accomplished by the power of faith and continued perseverance and energy.

The present emigration carries with it many who have waited years for their deliverance, desiring to emigrate and anxious to be in the home of the Saints, but for the greater part of the time trusting too much to assistance being rendered them from friends, acquaint-

ances, or the liberality of the Church, and having too little faith in what they could accomplish themselves towards effecting the desired object. At length, when hope had almost begun to die in many of them, they hearkened to the counsels of the Priesthood to use their own exertions, try and help themselves, and prove if the Lord would not aid their righteous efforts to accomplish their deliverance. In many instances poor, with large families, and earning little means, it seemed an impossibility, save where the eye of faith could discern an opening in the dark vista of difficulties which beset their path. Nevertheless, in trusting confidence they made the attempt, continued it under peculiar circumstances with persevering energy, and realized for themselves that the God of Israel is mighty to save, and never withholds his aid from those who are faithful and deserving. Circumstances were favourably controlled towards them, friends were raised up to bless them, and their departure for the land of Zion testifies to the power of faith, the success of self-help, and the precious blessings of a kind Providence wisely and continually dispensed to all those who labour to receive and enjoy them. The same course of action in others will produce the same results, and our united and persevering exertions, happily directed under the counsels of the Priesthood, will work wonders in the emancipation of the Saints from the bondage of Babylon.

The Gospel of salvation is not one-sided, neither is it limited in power, but it circumscribes everything there is in existence, and touches every point which conduces to the salvation of suffering humanity. Consequently, when we enjoy the spirit of the Gospel, and labour whole-souledly for the accomplishment of a righteous purpose, we labour for the advancement of the kingdom of God, and directly or indirectly we are subserving every interest of that kingdom. Thus, when we are working to secure our own emigration to Zion, we are bearing the most powerful testimony we possibly can bear of our confidence in the work and our faith in God; and we preach a more effectual sermon by our actions than we could do by our words—a sermon that will find an auditory for belief or

rejection in all with whom we have associated, and which will reach to every place where our influence extends.

It is an important fact in the history of this Mission that the season when emigration was suspended was the only one marked by no actual increase to the numbers of the Mission, and the years when emigration has been weightiest have been marked by a proportionate increase to the numbers of the Church here. The reasons for this are obvious, and do not need repeating; and associated with them is another fact, which individually we should do well to remember, and that is, that the people who have not the spirit of emigration burning within their bosoms are cold to the interests of the work, careless about extending the principles of truth, negligent of known duties, and impotent to spread salvation around them.

But the desire to emigrate expressed, and put into active operation, are two different things. It is one thing to fold the hands in a weak supineness, and wish for the "due time of the Lord" to come, or pray for "an highway to be cast up in the deep," and another to set to work with might and main, labouring for our own and Israel's salvation and exaltation. It is one thing to hope for the day of gathering to arrive, and another to dispense with the many unnecessary "comforts" we have been long accustomed to, and which not only rob us of our little means, the judicious investment of which would go far to gather us away from these lands, but in many instances rob us of the blessings of God and drive from us his Holy Spirit. Seeing the condition we are in, and the work before us, it is unwise, to say the least of it, if not positively sinful, to squander our limited means in things of no real worth to us—baubles and trinkets which do not even adorn the person, useless lumber in the shape of extra odds-and-ends of furniture which add neither comfort nor beauty to the dwellings they are forced into, feasting and idlings at multiplied holidays, continued gratification of children's whimsical fancies, with the ale and tobacco, the tea and the coffee, and the many varied ways in which money is used that might be more wisely and usefully employed.

If we want the Lord and his servants



to help us, let us put our own hands to the plough and help ourselves; if we desire to be mighty in spreading abroad these principles of whose excellence we continually testify, let us live so as to possess the Spirit of God and the blessings of heaven; if we are determined to

have salvation, let us pursue a course to save ourselves temporally and spiritually; and by pursuing such a course, we shall spread salvation around us, subserve the interests of the kingdom of God, and hasten the regeneration and exaltation of all who desire to do right.

## THE WORD OF WISDOM.

BY ELDER EBENEZER TUCKER.

This was a revelation from God our Father, informing us what food and drinks are good for his Saints, and advising them to abstain from certain things which are calculated to destroy their strength and shorten their days. By referring to the Revelation, (Doc. and Cov. p. 240,) will be found, prefacing it, the reason why it was given, "not by commandment or constraint, but by revelation and word of wisdom, showing forth the order and will of God in the temporal salvation of all Saints in the last days. Given for a principle with promise, adapted to the capacity of the weak, and the weakest of all Saints who are or can be called Saints."

Now, this was given for the temporal salvation of the children of God; and it is one of the characteristics of our holy religion, that it embraces a temporal as well as a spiritual salvation, which constitutes one of the differences between the religion of the Saints and sectarianism.

All will acknowledge that God our Father should know best what is for the benefit of his children, and what is calculated to injure; and yet how slow we are to follow his counsel! although he promises that all who do so "shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures, and shall run and not be weary, and walk and not faint."

It is the will of God that his people should have pure bodies—fit temples for the Holy Ghost to dwell in; for the Spirit of God will not abide in an unclean and unholy tabernacle. It is the Spirit that reveals great treasures of knowledge and wisdom. How careful, then, we should be, if we desire

wisdom, to keep our bodies so that the Holy Ghost may delight to dwell therein.

One of the principal evils that we are cautioned against is the use of strong drink. The Lord, seeing the multiplicity of evils that its use had caused to the Gentile nations, was very particular that his Saints should not fall into the same sin, and thereby bring the same misery upon themselves as the Gentiles had done. He says that "Inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your heavenly Father." Therefore, as we profess to believe that "all revelation is given by the inspiration of God," and by this learn that it is not good or right in the sight of the Almighty so to do, we who believe in this revelation cannot be justified unless we keep it.

What debases a man more than the use of strong drink, it makes a brute beast (while under its influence,) of that being who was created in the image of God, and brings disease and misery upon himself and his offspring. We ought certainly to be able to practise self-denial sufficient to abstain from an evil that brings so much misery upon the human race; and I have never found anyone to prove the good its use does to man. The most eminent physicians of the age declare that a man may leave off using strong drink without injury to his constitution—that the body does not require it, and is really in better health without it. Those who are strong should abstain from that which causes their weaker brethren to fall, if only as an example.

But, says one who is fond of his glass, "I can do more work after



partaking of strong drink than without it?" To such a one I say, if you do so, you do it to the damage of your constitution; and you must pay the debt, sooner or later, by a shortening of your days.

In support of this, I quote the words of President Young, (who all the Saints will acknowledge should know something about it,) in his instructions at the Conference, as given in No. 52 *Star*, Vol. XXI:—

"He counselled and commanded the Elders to let whisky and brandy alone; and, while they were able to walk and ride about, not to say they wanted or needed liquor: argued that every time men take liquor or stimulants into their systems, they shorten their lives: advised men not to work so hard that they

had to get half drunk in order to keep it up: said he had instructed Bishops and High Councils to cut men off from the Church who will get drunk: he had no fellowship with nor for drunkards, whoremongers, thieves, liars, or swearers."

In conclusion, I would say, that the use of intoxicating drinks is a useless, debasing, and expensive Gentile habit; and I would humbly recommend all Saints to read the Word of Wisdom, and, if they wish to serve God acceptedly, to practise the counsels there given, that they may have claim to the promise of the Almighty—"That the destroying angel shall pass by them as the children of Israel, and not slay them."

## ADDRESS TO THE SISTERS OF THE CHURCH.

BY ELICIA GRIST.

In taking upon myself to address the sisters of the Church, I do it with a view of stimulating and encouraging the best of feelings to exist among them: but by no means do I claim to be a dictator. I merely suggest what I consider would be a means of causing a more lively interest in each other's society, by becoming more united in our efforts and extending a goodly influence in the sphere in which we are called to move.

When we take into consideration the many opportunities and various ways of usefulness, and the amount of good that may be accomplished by us who are engaged in so great a cause, some of you may feel that it is not our prerogative to interfere in the least, or to take one step towards building up the kingdom of God. But I feel that it is a mistaken idea to suppose that we cannot perform acts that would enable our character and position, when we are so nearly allied to the brethren of the Priesthood, and they are required to use strenuous efforts to advance the cause of God. Not that I would wish it to be understood as suggesting anything that would interfere with the rights and duties of their high and holy calling. But could we not cherish a loving kindred spirit towards each other? If we cannot often meet

together in a social capacity, we may individually retain a more saintly oneness, and imbibe in our thoughts and sentiments a greater desire to bless and build up—to strengthen and encourage, and thus be a means of diffusing abroad a more lively interest in the kingdom of our Father, whose adopted ones we claim to be. As we are all of one family, let us be united in doing all the good we can in our sphere; for we are able to accomplish much, if we feel like doing it. Also in our fellowship meetings much depends upon the part we take.

We have each a mission to perform, if we were only to consider what responsibility there is devolving upon us in every act we perform, though we are the weaker vessels, and cannot be called to bear off the higher responsibilities which rest upon those holding the oracles of God. But can we not, dear sisters, carry with us a pure sentiment of kindly feeling, and assist to create a lively spirit and devoted earnestness to the cause; and I need not name one great privilege we have, when there is ample opportunity afforded us for testifying and exercising the gifts of the Spirit. How many times have we been forcibly struck by the manifest power of God in our meetings! In many instances, when

we have participated in these holy inspirations, our testimony may have caused some who have been present to reflect more deeply and closely upon what has been said. The same also may be done on other occasions, while in company with our neighbour or friendly visitor, who may, perhaps, have called on us, desiring the loan of some book. Here we may have the chance of conversing upon the principles of the Church, and disseminating the works of the Church also; and who knows but that in this way we may be the means of convincing some honest lover of truth, and showing him or her the way of salvation! Many instances of this sort might be mentioned. But suffice it to say, I deem it unusual on my part to give such instructions to my sisters, who may fully understand their duties and the various ways of usefulness, and how they can be best engaged in spreading a knowledge of the truth, by inviting others to attend the assemblies and congregations of the Saints; for "a word in season, how good it is" to those who will take a hint!

We will now turn our attention to the domestic circle. Much depends upon us as to what kind of a spirit prevades our homes. As wives, we can create a little heaven there. When the head of a family returns from his daily toil, he necessarily looks for those comforts and attentions which it is unnecessary for me to mention, as all know best for themselves how to please and comfort those whom it is their privilege to look up to. There are also weighty responsibilities resting upon those of us that are mothers—namely, the proper training and instructing of our children. We cannot begin too early to instil into their young minds the principles of the Church. I am frequently led into a train of serious reflections by questions asked by my little ones concerning the Church. Their questions often arouse me to a sense of my duty. We are, dear sisters, held accountable to God for the manner in which we bring up our children. Do our little ones ever hear us pray for them? Do they ever

see us kneeling by their little beds?—for it is those children who hear their mothers pray who are most likely to pray for themselves.

I would also suggest another source of good to our children—namely, that of reading aloud to them, as often as we possibly can, the works of the Church. Their young minds are very susceptible, and impressions are soon made, and their interest easily excited to that which is good. Take, for instance, an idea lately suggested by some of the brethren of the Priesthood—that of travelling to Zion at the rate of three miles a penny: so every penny saved will bring you three miles nearer to Zion! If we can only get our children to take an interest in this, it would check that natural desire so prevalent amongst them of running away to buy cakes and sweets that only do them an injury.

I will mention one incident that came under my notice, for the encouragement of the young who may read it, or hear it read. Two little ones belonging to a family in the Church had twopence each given them, and they came running to their mother, with joy beaming in their faces—"Oh, mother, we are six miles nearer to Zion! Please to put it in the box." It would be well to encourage our children in this new movement. Although simple as it seems, our youngest children may in some instances be travelling three miles a day, and in a very easy way too, by putting their pence in a saving-box to their own credit. This will cause them and us to have the interest of the gathering at heart.

I trust that these few scattered remarks, written in all humility, will be received in the same kindly feeling; and I hope some more talented sister will take up the subject, as by that course we may greatly benefit each other. I do not wish any to think that I profess to be perfect. Alas, no. I feel my own imperfections, but am endeavouring to overcome those things which I know to be a hindrance to my progress in the kingdom of God.

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**ANOTHER RELIGIOUS SECT.**—A new religious sect has begun to develop itself in the northern part of Denmark; its believers claiming that there are five Gods in one, and calling themselves "Pentarians."

## HISTORY OF JOSEPH SMITH.

(Continued from page 264.)

Rejoice, O Israel! Your friends who have been murdered for the truth's sake in the persecution shall *triumph* gloriously in the celestial world, while their murderers shall welter for ages in torment, even until they shall have paid the uttermost farthing. I say this for the benefit of strangers.

I have a father, brothers, children, and friends who have gone to a world of spirits. They are only absent for a moment. They are in the spirit, and we shall soon meet again. The time will soon arrive when the trumpet shall sound. When we depart, we shall hail our mothers, fathers, friends, and all whom we love, who have fallen asleep in Jesus. There will be no fear of mobs, persecutions, or malicious lawsuits and arrests; but it will be an eternity of felicity.

A question may be asked—"Will mothers have their children in eternity?" Yes! yes! Mothers, you shall have your children; for they shall have eternal life, for their debt is paid. There is no damnation awaiting them, for they are in the spirit. But as the child dies, so shall it rise from the dead, and be for ever living in the learning of God. It will never grow; it will still be the child, in the same precise form as it appeared before it died out of its mother's arms, but possessing all the intelligence of a God. Children dwell in the mansions of glory and exercise power, but appear in the same form as when on earth. Eternity is full of thrones, upon which dwell thousands of children, reigning on thrones of glory, with not one cubit added to their stature.

I will leave this subject here, and make a few remarks on the subject of baptism. The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use: they are necessarily and inseparably connected. An individual must be born of water and the spirit in order to get into the kingdom of God. In the German, the text bears me out the same as the revelations which I have given and taught for the last fourteen years on that subject. I have the testimony to put in their teeth. My testimony has been true all the time. You will find it in the declaration of John the Baptist. [Reads from the German.] John says, "I baptize you with water; but when Jesus comes, who has the power (or keys), he shall administer the baptism of fire and the Holy Ghost." Great God! where is now all the sectarian world? And if this testimony is true, they are all damned as clearly as anathema can do it. *I know the text is true.* I call upon all you Germans who know that

it is true to say, Aye. [Loud shouts of "Aye."]

Alexander Campbell, how are you going to save people with water alone? For John said his baptism was good for nothing without the baptism of Jesus Christ. "Therefore, not leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit." (Heb. 6th chap., 1st to 3rd v.)

There is one God, one Father, one Jesus, one hope of our calling, one baptism. All these three baptisms only make one. Many talk of baptism not being essential to salvation; but this kind of teaching would lay the foundation of their damnation. I have the truth, and am at the defiance of the world to contradict me, if they can.

I have now preached a little Latin, a little Hebrew, Greek, and German; and I have fulfilled all. I am not so big a fool as many have taken me to be. The Germans know that I read the German correctly.

Hear it, all ye ends of the earth—all ye priests, all ye sinners, and all men. Repent! repent! Obey the Gospel. Turn to God; for your religion won't save you, and you will be damned. I do not say how long. There have been remarks made concerning all men being redeemed from hell; but I say that those who sin against the Holy Ghost cannot be forgiven in this world or in the world to come: they shall die the second death. Those who commit the unpardonable sin are doomed to *Gnolom*—to dwell in hell, worlds without end. As they concoct scenes of bloodshed in this world, so they shall rise to that resurrection which is as the lake of fire and brimstone. Some shall rise to the everlasting burning of God; for God dwells in everlasting burnings; and some shall rise to the damnation of their own filthiness, which is as exquisite a torment as the lake of fire and brimstone.

I have intended my remarks for all, both rich and poor, bond and free, great and small. I have no enmity against any man. I love you all; but I hate some of your deeds. I am your best friend; and if persons miss their mark, it is their own fault. If I reprove a man, and he hates me, he is a fool; for I love all men, especially these my brethren and sisters.

I rejoice in hearing the testimony of my



aged friends. You don't know me : you never knew my heart. No man knows my history. I cannot tell it : I shall never undertake it. I don't blame any one for not believing my history. If I had not experienced what I have, I could not have believed it myself. I never did harm any man since I was born into the world. My voice is always for peace.

I cannot lie down until all my work is finished. I never think any evil, nor do anything to the harm of my fellow-man. When I am called by the trump of the archangel and weighed in the balance, you will all know me then. I add no more. God bless you all! Amen.

Choir sang a hymn at half-past five, p.m.

Dismissed with benediction.

Monday, 8.—At three-quarters past 9, a.m., President Joseph Smith took his seat on the stand and requested the choir to sing a hymn. He called upon Elder B. Young to read 1st Corinthians, 15th chap., as his own lungs were injured.

Elder B. Young said—To continue the subject of President Smith's discourse yesterday, I shall commence by reading the 15th chapter of 1st Corinthians from an old Bible; and requested W.W. Phelps to read it.

Prayer by Elder B. Young, after which the choir sang a hymn.

President Joseph Smith said :—It is just as impossible for me to continue the subject of yesterday as to raise the dead. My lungs are worn out. There is a time to all things, and I must wait. I will give it up, and leave the time to those who can make you hear, and will continue the subject of my discourse some other time. I want to make a proclamation to the Elders. I wanted you to stay, in order that I might make this proclamation. You know very well that the Lord has led this Church by revelation. I have another revelation in relation to economy in the Church—a great, grand, and glorious revelation. I shall not be able to dwell as largely upon it now as at some other time; but I will give you the first principles. You know there has been great discussion in relation to Zion—where it is, and where the gathering of the dispensation is, and which I am now going to tell you. The Prophets have spoken and written upon it; but I will make a proclamation that will cover a broader ground. The whole of America is Zion itself, from north to south, and is described by the Prophets, who declare that it is the Zion, where the mountain of the Lord should be, and that it should be in the centre of the land. When Elders will take up and examine the old prophecies in the Bible, they will see it.

The declaration this morning is, that as soon as the Temple and baptismal font are prepared, we calculate to give the Elders of Israel their washings and anointings, and attend to those last and more impressive ordinances, without which we cannot obtain celestial thrones. But there must be a holy place prepared for that purpose. There was a proclamation made during the time that the foundation of the Temple was laid to that effect, and there are provisions made until the work is completed, so that, men may receive their endowments and be made kings and priests unto the Most High God, having nothing to do with temporal things, but their whole time will be taken up with things pertaining to the house of God. There must, however, be a place built expressly for that purpose, and for men to be baptized for their dead. It must be built in this the central place; for every man who wishes to save his father, mother, brothers, sisters, and friends, must go through all the ordinances for each one of them separately, the same as for himself, from baptism to ordination, washings and anointings, and receive all the keys and powers of the Priesthood, the same as for himself.

I have received instructions from the Lord that from henceforth, wherever the Elders of Israel shall build up churches and Branches unto the Lord throughout the States, there shall be a Stake of Zion. In the great cities, as Boston, New York, &c., there shall be stakes. It is a glorious proclamation, and I reserved it to the last, and designed it be understood that this work shall commence after the washings, anointings, and endowments have been performed here.

The Lord has an established law in relation to the matter: there must be a particular spot for the salvation of our dead. I verily believe this will be the place; and hence men who want to save their dead can come and bring their families, do their work by being baptized and attending to the other ordinance for their dead, and then may go back again to live and wait till they go to receive their reward. I shall leave my brethren to enlarge on this subject: it is my duty to teach the doctrine. I would teach it more fully—the spirit is willing, but the flesh is weak. God is not willing to let me gratify you; but I must teach the Elders, and they should teach you. God made Aaron to be the mouthpiece for the children of Israel, and he will make me to be God to you in his stead, and the Elders to be mouth for me; and if you don't like it, you must lump it. I have been giving Elder Adams instructions in some principles to speak to you; and if he makes a mistake, I will get up and correct him.

(To be continued.)

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 4, 1861.

### UNNECESSARY FORMALITIES—HINTS TO PRESIDING ELDERS.

ALTHOUGH the Gospel has been preached in this country for a number of years, there are many traditions and practices that yet cling to and are followed by the officers and members of the Church, which they would do well to throw aside. These incorrect traditions of the people are among the greatest obstacles to be contended with and overcome in leading them in the pathway of progress. They effectually fetter those who are governed by them, and under their influence practices that are wrong are made to appear right and proper—unmeaning and unnecessary forms and ceremonies are made to appear very important and essential. An acquaintanceship with the truth does not always correct the evil effects of such traditions. Even then there are those who are occasionally startled and shocked by the disregard evinced by the Elders from Zion for forms and ceremonies which their traditions have led them to believe are a necessary part of true religion. They can scarcely admit the idea that the way they have been accustomed to see the worship of God conducted is not the correct way; and if they should be so fortunate as to receive the Priesthood and to act in its duties, they are continually inclined to fall into the old way and adopt the old practices that tradition has caused them to respect so highly. This is a difficulty that every man who has been reared in a sectarian church, believed a sectarian creed, and adopted sectarian practices and forms, has had to contend with. It has been more easily overcome by some than by others, because they have not become so much stereotyped.

A disposition to copy after forms and fashions prevailing among other denominations is a fault among the Priesthood in this country. Many of the Elders are so rigid in their adherence to them, that the Spirit of the Lord cannot act through them with any degree of freedom. They are incased in a cast-iron jacket, and the Spirit must be cribbed and confined to suit it, or it must leave them; and the consequence is, their meetings are cold and lifeless, differing but little in the formality and constraint that prevail from the meetings of the denominations out of which they have been gathered. A chilling sensation is experienced upon entering and hearing the meeting opened, which continues to be felt throughout the entire meeting, making every person who knows anything about the sweet and joyous influence of the Spirit of God feel exceedingly uncomfortable. An Elder may occasionally break down this feeling, and obtain liberty to speak and act as the Spirit dictates; but it is no easy matter. So far has this disposition to copy after other people in their form of worship prevailed, that there are some presiding Elders who conduct their meetings so like them in every particular, that, unless the name of Latter-day Saint, or some other key-

word, were uttered by the speaker, they would scarcely be recognized as meetings of the people of the Church of Jesus Christ of Latter-day Saints. In commencing their meetings, the hymn must be read through with a sanctimonious intonation of voice in the most formal and precise manner; after which, the number and page of the hymn must be again delivered, and the first verse repeated; and in some instances, we have been informed, even after this ceremony has been gone through—after the congregation has stood up, and the choir has started the tune, the hymn must be lined out again in measured cadence, the choir and congregation singing it as it is delivered. All this might be necessary if there were no hymn-books for the people to read; but as hymn-books are plentiful, it seems like an unnecessary waste of time. The singing finished and the congregation seated, the presiding Elder then announces to the congregation that Elder So-and-so (calling some Elder by name,) will engage in prayer. The Elder who is thus introduced to the congregation then steps forward and prays. When the prayer is ended, the ceremony of giving out and singing another hymn is again gone through in a precisely similar manner as before. Then, if the District President or some other President be present, he is probably asked if he would like to speak. If he expresses the wish to do so, (intimating that he has no other business there than to preach, having been sent from his home eight thousand miles distant for that express purpose,) before he has the opportunity of arising, he is introduced to the congregation by a verbose eulogy from the Elder in charge, who does not fail to inform the people that they may expect some very wonderful instruction now, and that they must prepare for it, because Elder So-and-so, from Zion, one of the Twelve Apostles, or it may be their District President, is about to address them. He then sits down, looking very much as though he thought—"There, I've done all I can for you; and now it only remains for you to fill the programme I have given, and it will meet expectation." Sometimes, however, even when the District or other President is present, having come expressly to speak to the people, he is expected to sit still and listen to some local Elder who has been selected some time previously to preach on that particular day on some particular subject. No matter how many other opportunities he may have of speaking to the people, living in their midst as he doubtless does, he must occupy the time, forsooth, because he has been selected, or because the presiding Elder has an idea that the visiting President would like to hear him; and the President himself, who can only make a visit once in several weeks, is expected to be a patient listener. In the dismissal of the meeting, the same ceremony is gone through in giving out the hymn, and in announcing to the congregation the name of the Elder who is to dismiss them, as in the commencement of the meeting.

What do presiding Elders think are the feelings of the Presidency here, or of the District or other Presidents, when they see such formalities observed and such a course pursued as we have been alluding to? They feel that such forms and ceremonies are offensive and hateful in the sight of both the Lord and his servants. It was by observing such, and by seeking to conform to the views and mode of worship of those that surrounded them, that incorrect practices, false doctrines, and complete apostacy were introduced into the Church and among the people of God in former days. Under the specious idea of gaining an increased number of converts, Satan is ever ready to suggest the practice of forms and ceremonies that would not shock the prejudices of those who come to hear the Word, they being so similar to their own. But it is by such insidious steps as these—small deviations in the beginning—that he undermines the foundation of the people



of God or leads the people astray. It is our duty, and the duty of every Elder who is called to preside throughout this Mission, to endeavour to correct these evils, and to teach the people that where the Spirit of the Lord exists there is freedom—freedom from constraint and formality—freedom from absurd forms and every ceremony that would cramp the Spirit of the Lord, and prevent its free flow and full enjoyment in the meetings of the Saints. Our duty is to teach them that when the Spirit prevails in our meetings, though our mode of worship may be peculiar to us and dissimilar to that of the rest of the world, the honest in heart who come to hear will be convinced of the truth. We should also be careful not to run to the opposite extreme, and, in the anxiety to abolish forms and ceremonies in our meetings, dispense with order and proper and necessary regulations. This would be an evil, betwixt which and the one we are alluding to there would be but little, if any, choice. Both are extremes, and both ought to be avoided.

The Elders should give the Holy Spirit an opportunity to dictate how the meetings shall be conducted. If they are bound by fixed rules, or by arrangements for speaking made a week previous, and strictly adhere to them, they do not give the Holy Spirit any opportunity to dictate any change that might be really beneficial. Some are so stereotyped in this respect, that if it were customary to devote certain meetings to the bearing of testimony by the Saints, and an Elder whose right and duty it would be to teach the Saints were to step in, they would scarcely think they were doing right to permit the character of the meeting to be changed and give it up to him to speak, because it had been customary for the Saints to occupy the time in testifying! Now, we wish the Elders to understand that the Holy Spirit is not governed or fettered by precedent, nor by any fixed rules which would make the character of a meeting unalterable; neither is this the case with any servant of God who is governed by its influence. When Presiding Elders follow its dictation, they will conduct their meetings in a manner that will be beneficial to those assembled, whether it be in preaching, singing, praying, or testifying. They will be pliable in their feelings; and when they perceive a fault or an error, (and if they follow the dictation of the Spirit of God, it will show this unto them,) they will spare no pains to throw it aside, and do better. Let every presiding Elder, then, dispense with unmeaning forms in his meetings, and seek, by counselling with his President, to comprehend the right mode of conducting meetings. It is for this purpose that they are placed to preside, and the man who does not counsel with his President, but seeks to act independently, fails to honour the Priesthood. Let no man imagine that he is lessening himself by respecting and honouring his President, or seeking his counsel. On the contrary, he is taking a course to increase his own dignity and influence. Presidents of Branches should learn that their rights are not trampled upon when those who are over them suggest how a meeting shall be conducted. Indeed, every one should know that the Branch over which he presides is comprised in the field over which his Conference and District Presidents preside, and that the District President or the Presidency of the Mission have really sufficient Priesthood and authority to enable them to dictate, when they are present, how a Branch meeting shall be conducted. They are not risking much by asking them to dictate how the meeting shall be conducted, or to take charge of it; for it is more than likely that, being in their legitimate field and in the discharge of their legitimate duty, the Spirit of the Lord will manifest to them the proper course to be taken.

**DEPARTURE.**—The clipper-ship *Underwriter* cleared on the 22nd inst., and sailed on the evening of the 23rd, from this port for New York, having 624 Saints on board, under the Presidency of Elder Milo Andrus, assisted by Elders Homer Duncan and C. W. Penrose as Counsellors.

President Andrus left the Valley in the fall of 1859, in company with the Elders who started for Europe at that time. Since his arrival here, he has travelled and preached in various parts of the Mission, doing good, and firing up the Saints to increased faith and righteousness. On the 1st of January last he was appointed to the Presidency of the Birmingham District, where a warm and deep feeling of love sprang up in the hearts of the Saints towards him during the short time he had the charge of the District. His rapidly failing health compelled him to leave for Zion, much to our regret; but he carries with him the love and blessings of thousands of Saints, among whom he has laboured effectively for good.

Elder Duncan left the Valley in the Spring of 1860; and since his arrival here he has laboured with energy and success. On the 1st of January last he was appointed to the Presidency of the Warwickshire Conference, where he speedily gained the good feelings and love of the faithful Saints. He, too, has been compelled to leave, in consequence of his failing health, having suffered more or less from sickness since his arrival.

Elder John Skerry, who started from the Valley at the same time as Elder Duncan, likewise left in the *Underwriter*, his age and increasing infirmities necessitating his return home.

The following Pastors and Conference Presidents, who have for a number of years laboured in the ministry in these lands, have gladly availed themselves of the privilege of going to Zion, and have sailed on the *Underwriter* with the blessing of the Presidency here—namely, Elders William Moss, John Cook, George Teasdale, Willet Harder, Thomas Wallace, Joseph Stanford, W. T. Cromar, William Halls, John Reed, Richard Aldridge, Joseph Silver, James D. Hirst, Charles Turner, and John H. Kelson. Elder E. W. Tullidge, for a length of time connected with this office, likewise accompanied them.

Presidents Lyman, Rich, and Cannon visited the ship on Sunday, the 21st, as she lay in the river, and held a meeting, giving the Saints their parting blessing and many choice instructions relative to their journey.

The unanimity and good feeling which pervaded the company, with the joy expressed on the countenances of the people at their long-looked-for deliverance having arrived, tended to make a fine and intelligent-looking company doubly interesting; and we have no doubt that, under the wise direction of President Andrus, their ocean trip will prove both agreeable and instructive.

May God bless them in their journeyings onwards to the home of the Saints in the valleys of the mountains!

**PROGRESS OF THE WORK IN THE UNITED STATES.**—In a letter from Elder Croxall, dated New York, April 6th, we learn that the Saints in that region are having good times. Strangers are crowding to their meetings, and many are taking deep interest in the cause. The work of baptism has commenced. President Pratt and Elder Jones are labouring assiduously in the neighbourhood of New York, and President Snow in Boston.

## REPORT OF DISTRICT MEETING

HELD AT SUNDERLAND, MARCH 31st, 1861.

In the morning, a Council of the Priesthood assembled; and, after singing and prayer, Presidents Amasa M. Lyman and Charles C. Rich, addressed the Council on the influence and powers of the holy Priesthood, and on the necessity and importance of knowledge and union in the Priesthood, to qualify them as ministers and faithful representatives of the Most High God. The richness and power of their instructions seemed to inspire the souls of all present. The meeting closed with singing and prayer.

The afternoon's meeting was well attended by both Saints and strangers; and, after singing and prayer, the Presidents of Conferences were called upon to represent their fields of labour.

Elder Samuel Hargraves reported the Durham Conference as being in a prosperous condition. The meetings were well attended by inquirers after truth, who manifest a very favourable disposition towards the work. Some had been baptized, and there was a prospect of more baptisms shortly. The Saints and people were hospitable and kind to him. He realized great joy and satisfaction in his labours among the people. He desired the aid of God's Spirit to help him in the discharge of his duties, that he might be a blessing to the people, and the means of extending the kingdom of God on the earth.

Elder William Dallin reported the Newcastle-on-Tyne Conference as being in a good, thriving condition. The Saints in general feeling desirous to live their religion faithfully. Meetings in different parts of the Conference were well attended by strangers, who exhibited good feelings towards the cause of truth. Baptisms were frequent. Prospects every way promise the accomplishment of a good work this season. He prayed for the help and guidance of the Holy Spirit in the performance of his duties before the Lord, desiring to be indeed a minister of truth and righteousness.

Elder Henry W. Barnett reported the Carlisle Conference as being in good condition. In general, the Saints rejoice in their religion. Prospects of baptism were good. He desired that the spirit and power of his calling might rest

upon him in his labours to build up the kingdom of God on the earth.

Elder John S. Gleason (District President,) expressed great satisfaction in the representation of the Conferences, and believed there was every indication that a great and a good work will be accomplished through the undivided labours of the Priesthood and Saints composing the District. He prayed for the assistance of the Spirit of God to enable him to work the works of righteousness on the earth.

President Charles C. Rich arose and proposed the authorities of the Church. He moved that we uphold and sustain President Brigham Young as Prophet, Seer, and Revelator of the Church of Jesus Christ of Latter-day Saints throughout the world; and Presidents Heber C. Kimball and Daniel H. Wells as his First and Second Counsellors. He also moved that we uphold and sustain the Quorum of the Twelve Apostles; and that we uphold and sustain the organization of Priesthood as it now exists in the Church.

Carried unanimously.

Elders Lyman and Rich gave some excellent instructions to the Saints on the propriety of possessing a good, clear understanding of the kingdom of God, the design and efficacy of the Lord's atonement, how Christendom comprehends it, and the light in which the Saints should regard this sublime subject.

All hearts present seemed filled with happiness and the Spirit of God. The meeting closed with singing and prayer.

The evening's meeting was exceedingly well attended by a respectable company of truth-seekers. After singing and prayer, Elder Amasa M. Lyman in an animated style addressed the audience on the establishment of the kingdom of God on the earth in these last days, according to the Prophets.

The District meeting closed with singing and benediction by Elder Lyman, and the Saints dispersed, satisfied at having been blessed with a rich treat.

On the following Monday evening a grand tea-party was held in the same chapel. Elders Amasa M. Lyman and



C. C. Rich were present. The sisters had provided an excellent tea. After partaking freely of the bounties that graced the tables, the evening went off smartly with songs, plays, and recitations, interspersed with appropriate

speeches from Presidents Lyman and Rich. The order and entertainments of the evening were highly satisfactory to all persons present.

H. W. BARNETT, *Reporter.*

## CORRESPONDENCE.

### ENGLAND.

London, April 16, 1861.

Dear Brother Cannon,—

I am happy to inform you that the cause of truth is onward in this District. The confidence of the Saints in the great Latter-day Work and in the Priesthood is growing stronger every day. Many who had lost confidence and turned away from the work have returned, and are now rejoicing in the truth; and others are attending the meetings, which is an evidence that they yet love the truth. They and others are still coming into the Church. There were three baptized here last Sunday; three recently in the Essex Conference; and twelve in the Kent Conference. There is quite an inquiry among strangers; many of whom are attending our meetings; and several respectable gentlemen have recently purchased books—the *Star* and other works upon the doctrines of the Church. It appears that the signs of the times, as relate to the nations of the earth, and the singular and unprecedented movements of the Saints in gathering from all nations to their mountain home, where they are becoming a mighty nation—a united and happy people, are attracting more intensely the attention of those who feel interested in coming events; and they are desirous of becoming acquainted with the principles that are producing those great results.

We are now in the midst of our emigration business, which occupies the most of our time at present, as there are about 120 going to Zion this season from the District. When this is over, we shall resume our labours in dispensing the word.

The brethren who are labouring with me in the District feel spirited in the cause, and desire to do all in their

power to extend the principles of the Gospel to all who love the truth. Thus I feel encouraged in the onward progress of the work.

I am, as ever, your brother in the Gospel,

JOHN BROWN.

### WALES.

Cardiff, April 13, 1861.

President T. E. Jeremy:

Dear Brother,—The work is rolling steadily on in this Conference. Since your last visit to Cardiff, we have baptized eleven persons, four of whom are new members; six more are to be baptized to-night; and there are good prospects of several more shortly. There is considerable interest awakened up in the minds of the people, a great deal of inquiry made, and questions asked concerning "Mormonism." The brethren, while following their daily labour, and during their meal-times, have all they can do to answer the many and varied questions put to them by their fellow-workmen, and not unfrequently by their employers also. I have visited several very respectable families recently, who are very favourably disposed. Prospects bid fair for a rich harvest. I am satisfied, by the testimony of the Spirit within me, also by the expressed feelings of the Saints generally, that if we are one in spirit and united in all our efforts, according to the counsels of our beloved Prophet Brigham, and also of our brethren who have the immediate charge of the interests of the Church in these lands, a great and a mighty work will be done. Truth will spread and triumph, Israel be gathered together, and the kingdom and government of our God be established upon the earth, no more to be plucked up or thrown down, for ever.

The emigration from this Conference has created quite an excitement here; and while on the one hand the work of God is prospering, so also is Satan, our common foe, on the other hand, busily employed in his old business, making lies, engendering strife, and hawking slander. We have large handbills exposed in the windows here, containing wonderful disclosures—"Mormonism—Brigham Young and his sixty-eight wives—children put to death—women flayed alive—Danite band—wholesale robberies, rapine, and murder!" Yes, brother, all hell is in a stew! It only requires a little more of the right kind of fire to make it boil over! But all will be well with the Saints of God, who love him and keep his commandments.

I remain yours truly,

G. G. BYWATER.

Nottingham, April 18, 1861.

President G. Q. Cannon.

Dear Brother,—This is to inform you that we are in tolerable good health and first-rate spirits. There is a slow, but steady increase of the work of God in this District at present. Numbers of the old Saints that have been in the background are beginning to come out of their hidingplaces to testify of the truths that have been revealed in the last days. We have, in the last eight weeks, baptized 50 in this District; and a first-rate spirit is being manifested generally among the Saints. Many strangers also listen respectfully to our preachings. Some have taken books from us to read; and they all, so far as I have been able as yet to learn, are very greatly disappointed in our principles.

We have in this District three Traveling Elders, who are very energetic and prompt in all their duties. The Conference Presidents have also responded with pleasure to every suggestion of mine, which renders my mission pleasant, and brings the old adage to my mind—"Where there is union, there is strength."

We feel that a good work is to be done here, during the ensuing summer. The Saints are beginning to take an interest in their meetings, and in having their children blessed. In fact, they all begin to feel nerved up in the spirit of truth; and I rejoice to be with such a people. They do not let us suffer for anything that they can do for us. Yet there are some here who, having been excommunicated from the Church, feel rather cool, from the fact that they think they have been hastily and inconsiderately dealt with. This I doubt not. But that is no reason for their being lost for ever. I am therefore striving to exhort them to return to the fold of Christ, that they may partake of the blessings of the kingdom. Many are doing so, and I feel that many more will return in a short time. I wish to see them doing so, for they are good people. I feel also to pray for all such that may have been overtaken in faults, and lost their standing in this glorious kingdom, that they may have power to speedily return, in order for them to be participators in the blessings of the same.

May God bless you and all the faithful of his children, is the constant prayer of

Your brother in Christ,

JAMES BROWN, 3rd.

## SUMMARY OF NEWS AND PASSING EVENTS.

AMERICAN.—Civil war has at length commenced. General Beauregard, on the approach of the Government vessel, demanded the surrender of Fort Sumter. On Anderson's refusal, Fort Moultrie commenced firing with two guns at four a.m. on the 12th. Fort Sumter replied vigorously. Seven Charleston batteries then operated against Sumter, and the troops commenced swarming into Charleston. It was stated that 20,000 had concentrated there when the steamer left. An extra session of the Southern Congress had been called. The Southern Government had called on each secession State to furnish 3,000 troops, except Florida, which will furnish 1,000. The citizens of Arizona, have, in Convention, voted themselves out of the Union. A resolution has been introduced in the Louisiana Convention, declaring in favour of free trade between the Western and Confederate States. Fortifications, arsenals, lighthouses, and revenue cutters belonging to Louisiana are to be handed over to the Confederate Government.